THOMAS CHALKI EY.

OLD LONDON BRIDGE, 1760.

FRIENDS ANCIENT AND MODERN.

No. 6.

THOMAS CHALKLEY,

Minister and Mariner,

BY

JOSEPH TAYLOR.

LONDON:
Published for the Friends' Tract Association,
BY
HEADLEY BROTHERS,
14, BISHOPSGATE STREET WITHOUT, E.C.
1904.

CHRONOLOGY.

Born in Southwark - - - -	1675
First Visit to North America - - -	1697
Return to England - - - - -	1699
Married Martha Betterton - - -	1699
Removed with his Wife to Pennsylvania	1700
Travels in West Indies - - - -	1701
Visit to West Indies and Europe - -	1707
Death of his Wife - - - - -	1712
Married Martha Brown - - - -	1714
Voyage to Bermudas - - - -	1716
Visits to Barbadoes - -	1718-27-28-29
Death of his only Son, George - -	1733
Visit to Europe - - - - -	1734
Voyage to West Indies - - - -	1736
Last Voyage to Virgin Isles - - -	1741
Died of Fever at Tortola - - -	1741

T21K

THOMAS CHALKLEY.

CHAPTER I.

IT is the year 1684, King Charles II. sits on the throne of Great Britain and Ireland, but is hastening his end by a life of dissolute gaiety spent amongst wicked companions and godless courtiers. A little boy of nine years old is hurrying across London Bridge from his home in Southwark to his school on the outskirts of the City of London. The little fellow has a timid and hunted look, and not without cause, for as he passes, a big lout picks up a stone from the muddy roadway and hurls it at him, whilst others pelt him with mud and filth.

"Poor child!" says a good-natured woman passing by. "Shame on you! Why do you thus molest him?"

"Don't you see," they answer, "the brat is a Quaker, and it is no more sin to kill such as him, than to kill a dog."

In after years as Thomas Chalkley remembers his early education, it is not only his experiences at Richard

Scoryer's school, where no doubt, as was the custom of the day, the cane held a high place as an educational agent, but the terror of the journey to and fro that dwells in his memory. "Many and various," says he, "were the exercises I went through, by beatings and stonings along the streets, being distinguished to the people (by the badge of plainness which my parents put upon me) of what profession I was." The home teaching of a pious Quaker father and mother, who taught their son to study the Holy Scriptures, and who often cautioned the little fellow against "that light spirit which is incident to youth," bore its fruit; and we find little Tom growing up a quiet, obedient, and God-fearing child, not hesitating to reprove the men and boys around him for their profanity in taking the name of God in vain; for which he was mocked and derided by some, whilst others silently accepted the well-merited reproof, and wondering that one so young should speak in such a manner, refrained from the oaths and profanity they were indulging in. But Tom felt his parents a little hard in their objection to sports and games, of which he was very fond; and every now and then, when amongst companions who indulged in music and dancing and games with cards, joined heartily in the play going on around him, suffering many twinges of conscience for doing what he knew would grieve his parents. At the sensitive age of fourteen and fifteen it became a real cross to say "Thee" and "Thou"

to all sorts of people, as his parents wished him, but as he felt it was his duty, he prayed for help and strength to be faithful in this little matter, and found peace of mind in so doing. About this time, as he read and studied his Bible, he seems to have experienced in a very definite way the redeeming work of Jesus on the Cross.

In due time school was exchanged for apprenticeship in his father's business of miller and corn dealer. The great events of the expulsion of James II. and the accession of William and Mary made little impression on his quiet life, but when about nineteen, passing along the Southwark lanes, he was one night seized by a press-gang and violently hurried on board a man-of-war. With other unfortunates he was thrust down into the hold in the dark with nothing but casks to lie upon.

Recording the incident in his *Journal*,* which is the main source of our information, he says, "What made it worse to me was being among wicked, debauched men, and as we were shut up in darkness so was their conversation dark and hellish. In the morning (for which I longed more than the watchmen), the lieutenant called us up on deck, and examined us whether we were willing to serve the king. He called me to him, and

* The collected works of Thomas Chalkley were first published in Philadelphia in 1749, and have been several times reprinted in America and England. His *Journal* has been frequently issued separately

asked me if I were willing to serve his majesty. I answered that I was willing to serve him in my business and according to my conscience, but as for war or fighting, Christ had forbid it in His excellent Sermon on the Mount, and for that reason I could not bear arms or kill men. The lieutenant looked on me and on the people, and said, 'Gentlemen, what shall we do with this fellow, he swears he will not fight?'

"The Commander of the vessel made answer, 'No, no, he will neither swear nor fight.' Upon which they turned me upon shore. I was thankful that I was delivered out of their hands, and my tender parents were glad to see me again."

By this time Thomas Chalkley had begun to preach and pray occasionally in the meetings for worship of the Society of Friends. He was a member of Horsleydown Meeting and probably, besides the evening meeting held in his father's house, he also attended the Friends' Meeting House at Deptford (where, many years later, Peter the Great, Czar of Russia, was an occasional worshipper). Having faithfully served his father for the seven years of his apprenticeship, at the age of twenty-one he definitely covenanted with his heavenly Father and Master to serve Him all his days. And very soon after began a course of itinerant ministry, which extended over the remaining forty-five years of his life. His first preaching tour was through the southern counties

to the Land's End. After four months' absence on this journey, he returned just in time to be present at his dear mother's deathbed. She seems to have been a truly good woman, greatly beloved by her own family, and by all her neighbours, not only those who were Friends but by others also, and she "departed this life in a sweet frame of spirit, praising the Lord."

After his mother's death, Thomas Chalkley, having earned sufficient at his trade to supply his simple wants for some time, took another four months' journey to the North of England and Scotland. At Edinburgh the municipal authorities had locked the Friends out of their Meeting House and the meeting was held in the street, but so many people attended that the Provost returned the key, saying, "The Quakers will do more hurt out of doors than within."

Being now twenty-two years of age, and having proved his ability in the ministry, in the autumn of 1697 he applied to his Monthly Meeting and to the Meeting of Ministers in London for certificates to proceed to North America on a missionary tour. He sailed on the good ship *Josiah*, whose master was the well-known Thomas Lurting.* About sixty passengers were on board, and there was much illness amongst them and the crew. No doctor was carried, but Thomas Chalkley

* For notice of Thomas Lurting in "The Fighting Sailor Turned Peaceable Christian,' see p. 3 of cover.

had a small supply of medicines, which he freely shared with the sick, and by his ministrations and prayers he earned the gratitude of all on board. Notwithstanding the very bad weather and high winds encountered, which protracted the journey to over twelve weeks, a meeting for worship was held regularly twice a week during the voyage. About a year was spent in America visiting the Eastern States from Virginia to Massachusetts. He was generally well received by the Colonists; but at Boston he records "the barbarous and unchristianlike welcome" he met with.

"Oh, what a pity it was," said one, "that all of your society were not hanged with the other four!"

This reference to Marmaduke Stephenson, William Robinson, Mary Dyer, and William Leddra (who were put to death for being Quakers at Boston in 1659 and 1660), shows how long the violent antipathy to the Friends remained amongst the clergy of New England; though Thomas Chalkley adds, "In the eastern part of New England God hath a seed left of His people." He mentions that on visiting a town of American Indians, they spoke well of the Friends, and said they would not cheat them as some others did. After a voyage of more than seven weeks, in which they were much delayed by contrary winds, he reached England in time to attend the Yearly Meeting of 1699.

It is interesting to note how mention is made in the

Journal of the advantage which the Christian possesses over others during the long delays of a sea voyage by finding pleasure in the study of the Scriptures and in speaking of the things of God with those like-minded. Many a foreign missionary of to-day with our comparatively short and easy passages would yet heartily acquiesce in his words.

When in sight of England but unable to make headway on account of contrary winds, the ship's doctor had a dream, which he asked Thomas Chalkley to interpret. This he did, Joseph-like, to the doctor's disadvantage, telling him that it was a warning that he would lose his life through his love of drinking. Three days later the doctor, having drunk too heavily when visiting another vessel, was drowned whilst attempting to get on board his own ship. This greatly affected the Quaker minister, who had faithfully warned the doctor and spoken to him of his need of repentance, but unavailingly.

Being now nearly twenty-four, he thought it a suitable time to marry, and being much in love with a young lady of twenty, named Martha Betterton, they were duly united in marriage in the Friends' Meeting House, at Devonshire House, London, in the presence of many hundreds of people. In connection with this he records how "the heartiness of both our fathers in this matter was more to me than a portion of silver or gold (of which we had but very little); but our love to each

other was very great, and being well and honourably grounded, it was not easily shaken. It [the wedding day] was a day of days to my soul! wherein I was made sensible of the love and goodness of God in a particular manner, which to me was an earnest of our future well-doing. My dear wife was one who truly loved and feared God, and had an excellent gift of the ministry given to her, and was serviceable therein. I entirely loved her for that piety, virtue, and modesty which I beheld in her." Their marriage did not hinder his journeyings in the ministry; for having earned enough to set up a small business, he left his wife in charge, and was away in Ireland for ten weeks, visiting the different Meetings of Friends there, and also preaching to the general public.

CHAPTER II.

ABOUT a year after their marriage Thomas Chalkley and his wife decided to emigrate to Pennsylvania, in obedience to what they believed to be a call of duty. Having shipped their goods, they embarked with three servants again on the *Josiah*, but no sooner had they reached Margate Roads than a fresh gale sprang up and they were in great danger of drifting onto the Goodwin Sands. They vainly tried to anchor, but the cable broke and four other anchors failed to hold her. Thomas Chalkley was down below suffering very much from sea sickness, and did not at first imagine there was much real danger as the passengers seemed to think; but when the ship's doctor came weeping, and cried, "Oh! Mr. Chalkley, we are all dead men," he went on deck and found the pilot had given up all hope. Let him tell the remainder of the story in his own words:—

"In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto and wait upon

God, to see what He would please to do for us; that if death came, we might meet Him in as good a frame of mind as we could, and that we might not be surprised beyond measure; and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of His Son, and He heard from His holy habitation, and answered the prayer; for immediately after the wind abated and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the Sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal, as well as we could."

After refitting at Deal, they encountered a second violent storm at night off the Scilly Islands, when they lost their mainmast and most of their rigging, so that the voyage was a very protracted one.

In the spring of 1701, they bought a piece of land on the banks of the Delaware at Philadelphia. Here Thomas Chalkley worked hard through the spring and summer at his business; but with the autumn came a fresh call to travel in the ministry of the Gospel, and he took his passage for Barbadoes and from thence to the Bermudas, in both of which places he had good meetings and much blessing on his labours.

A year passed without such long journeys, but early in 1703 he was off again, visiting the less settled parts of Virginia and North Carolina, where no Quaker missionary had previously been. On this journey he was exposed to much hardship and had several narrow escapes of his life. As he got out of his canoe in a marshy place, he trod on a rattlesnake, but it only hissed at him and did not strike. Sleeping on the ground at night with his saddle for a pillow, and a tree for roof, he is reminded of Jacob's vision, and remarks, "Very sweet was the love of God to my soul that morning and the dew of the everlasting hills refreshed me. I went on my way praising the Lord, and magnifying the God of my salvation." Crossing an estuary, eight miles wide, in two canoes, his party of eight men and seven horses had a remarkable deliverance from a sudden squall that split one of the canoes and placed the whole party in great jeopardy. About 1,000 miles were covered on horseback on this journey, after which he took another rest at home, working at his business, which seems to have flourished, and visiting the neighbouring Meetings as way opened. But though the care of his business and a growing family of children might have seemed sufficient cause for continuing in this quieter work for his Master, instead of dangerous journeys far from home, we soon find him impelled to go further afield in his Lord's service. Notwithstanding that the

Indians were on the warpath in the districts to which his heart was drawn, he was away for some months, and had large and successful meetings in many parts of New England and New York State. He was generally well received, but here and there he met with considerable opposition from some of the resident clergy. Although the Friends were numerous in these parts, only three seem to have been killed, out of many hundreds of unfortunate Colonists who were barbarously murdered by the Indians at this time; and these three had departed from the Quaker usage and obtained arms for their protection, instead of trusting to the protecting care of God alone. It is a pleasure to find this good man did not confine his preaching to the white settlers, for he mentions holding meetings with the Indian tribes in Pennsylvania, at which he preached a full and free salvation through Jesus Christ.

Some of Thomas Chalkley's neighbours could not understand these long journeys, and told him he made money by preaching and grew rich by it; and he took some pains to try and dispose of the charge. He wrote, "It is against our principle, and contrary to our known practice and rule, to take money for our preaching the Gospel of Christ, and the publishing of salvation through His name unto the people; for according to Christ's command, we, receiving it freely, are to give it forth freely. I can say without vanity or boasting I

have spent many pounds in that service, besides my time, which was, and is, as precious to me as to other people; and rising early, and lying down late, many days riding forty, fifty, and sixty miles a day, which was very laborious and hard for my flesh to endure, being corpulent and heavy from the twenty-seventh year of my age. I can truly say that I never received any money or consideration on account of these services, either directly or indirectly; and yet if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy."

In 1707, at a time when war was prevailing between England and France, and sea travel was particularly dangerous by reason of the large number of French privateers who were trying to capture British vessels, Thomas Chalkley felt a call from God to visit Friends in the West Indies and some parts of Europe. Having received the sympathy of his own Meeting and the General Meeting of Ministers and Elders, he made his will, and in much love and tenderness parted from his wife and children to undertake this new service. A Philadelphia Friend accompanied him to England. The sloop in which he sailed being owned by Friends was unarmed, and when near Barbadoes was chased by a French privateer. The sailors cursed the Quakers because they had no guns with them on shipboard and much grieved their passenger, who expostulated with them.

"'Were this ship and cargo mine, I had rather lose it all, than that one of you should lose his life.'

"'Lives!' said they, 'we had rather lose our lives than go to France.'

"'But,' said I [for he knew they were unfit to die], 'that is not the matter; had you rather go to hell than go to France?'

"And they being guilty of great sins and wickedness, and convicted in their own consciences, held their peace, and said no more about the poor Quakers."

It was a very narrow escape, and the first only of several similar ones on this eventful journey. He visited Antigua, Nevis, Montserrat, Anguilla, St. Christopher, and Jamaica, at most of which places he found Friends. When the packet boat in which he was sailing was in very great peril from a privateer which had gained on them in a calm by using oars, and the captain had determined to fight, the sailors asked what the Quaker would do now. He said he would pray they might be made better, and be made fit to die. Leaving the noisy deck he went below and besought God that they might be delivered from the enemy without shedding blood. While he was still praying a fresh gale sprang up and soon carried them out of danger. After leaving Jamaica the mail boat was chased during a storm by a ship of twenty-eight guns which was rapidly gaining on them; but, putting on too much canvas, her

three topmasts all came down at once and prevented further pursuit. Still their troubles were not over, for just as they came in sight of Ireland, the ship was chased by two privateers that had got within gunshot of her, and they fired at her repeatedly. The captain determined to run her ashore, and the Irish, seeing them, came down and warned them they would be dashed to pieces if they came any nearer the rocks. The captain managed to anchor, and the privateers, being afraid to come any nearer the land, contented themselves with firing a parting volley and sailed away, and the ship was at last safely brought into Kinsale Harbour.

Thomas Chalkley visited nearly all the Friends' Meetings in Ireland where he says there was at that time "a great and numerous people that serve and worship the Father in spirit and truth." From thence he crossed to Scotland, where, unlike Ireland, he found very few Friends, and where he was not so well received. At Glasgow the people threw dirt, stones, coals, etc., at them in their meeting; and he told them he had preached to "many heathens and divers Jews, Indians, and negroes, and had travelled in many countries and nations, and had never met with the like incivilities." He got on better at Aberdeen and Edinburgh, but at Berwick the soldiers threw their hats into the congregation to disturb them and hinder the service, "but were at last ashamed and disappointed." Passing down the east coast and

having meetings with Friends at each large place on his way, he came to Lincoln and from thence went on towards London. At Baldock his father came to meet him. There was a very pathetic greeting between father and son after the nine years' separation, and he records in his *Journal* that "it was affecting and melting; blessed be the Almighty that gave me once more to see my tender and aged parent." At that time a Friends' meeting for worship was held in one or other of the London Meeting Houses "every day of the week except the last," and he greatly enjoyed visiting these different Meetings, till he caught a very severe cold that kept him to the house for several weeks.

When quite recovered, he crossed over to Holland, where at that time were many Friends' Meetings. He was about two months away and held forty-five meetings in Holland, Friesland, and Germany. Owing to the bad roads he was twice thrown out of the wagon he was riding in; and a contrary wind in the Zyder-Zee kept him without food for three days, but he returns thanks in his *Journal* for the generally good weather that prevailed. For a whole year he continued his visits in England and Wales, having a meeting almost every day, and in that one year he says he had ridden 2,500 miles. The Philadelphia Friend who had been the companion of the earlier part of his journey died at Uxbridge; and having given a report of his work to the London Yearly

Meeting of 1710, and said good-bye to his relations, Thomas Chalkley again sailed for America, and was greatly rejoiced to meet his wife and friends after three years' absence. His return home was followed by much bereavement and sorrow, his faithful and much loved wife, after a long and painful illness, was taken from him in the spring of 1712, leaving him "very solitary, and sometimes sorrowful and broken into many tears in the sense of my loss and lonesomeness," after only thirteen years of married life. None of their five children lived to be over three years old.

CHAPTER III.

FOR the next three years he seems to have been largely occupied in preaching up and down in the States; and at the end of that time he married a widow named Martha Brown, who, he says, was "a sober and religious young woman, of a quiet natural temper and disposition." Their first child was called Abigail, and was greatly beloved by her father, who, noticing her uncommon capacity, told her mother, "This child is too ripe for heaven to live long on earth, therefore let us not set our hearts upon it." The early deaths of nearly all his children deeply grieved his affectionate disposition. Greatly desiring to see some of them grow up and maintain the family name, he yet bowed himself to suffer patiently and resignedly as one after another of his children was taken from him.

After his second marriage he had begun to do a good deal of trading by sea, and sailed with his merchandise pretty frequently to the West Indies, and also to England, where he was delighted once

more to meet his aged father. He invariably utilized these voyages to visit Meetings and preach the Gospel at the ports of call; and he also prepared letters and tracts for publication, one of which, entitled, *Some Observations on Christ's Sermon on the Mount*, may still be occasionally found in the tract box of a modern Friends' Meeting House.

It was on one of these voyages that the incident occurred that has been immortalized by Whittier in his poem, *Snowbound* :

> "Then, haply, with a look more grave,
> And soberer tone, some tale she gave
>
> . . . . . .
>
> From Chalkley's Journal, old and quaint,
> Gentlest of skippers, rare sea-saint !—
> Who, when the dreary calms prevailed,
> And water-butt and bread cask failed,
> And cruel hungry eyes pursued
> His portly presence mad for food,
> With dark hints muttered under breath
> Of casting lots for life or death,
> Offered, if Heaven withheld supplies,
> To be himself the sacrifice.
> Then suddenly as if to save
> The good man from his living grave,
> A ripple on the water grew,
> A school of porpoise flashed in view.
> 'Take, eat,' he said, 'and be content ;
> These fishes in my stead are sent
> By Him who gave the tangled ram.
> To spare the child of Abraham.'"

It is thus described in the *Journal*, "After I had finished my concerns I embarked in the sloop *Dove* for Philadelphia, she being consigned to me in the former and this voyage. It being often calm and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, small and great, and but one piece of beef left in the barrel; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions. The wind being still against us, and for ought we could see like to continue, they murmured more and more, and at last against me in particular because the vessel and cargo was consigned to me, and was under my care. My inward exercise was great about it, for neither myself, nor any in the vessel, did imagine that we should be half so long as we were on the voyage; but since it was so, I seriously considered the matter. And to stop their murmuring, I told them that they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, 'God bless you, I will not eat any of you.' Another said he that would die before he would eat any of me, and so said several. I can truly say on that occasion my life was not dear to me, and that I was serious and ingenuous in my proposition. As I was leaning over the side of the vessel thoughtfully

considering my proposal to the company, and looking in my mind to Him that made me, a very large dolphin came up towards the top or surface of the water, and looked me in the face. I called to the people to put a hook into the sea and take him, for 'Here is one come to redeem me,' said I to them. They put a hook into the sea and the fish readily took it, and they caught him. He was longer than myself, I think he was about six feet long, and the largest that ever I saw. This plainly showed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence and murmured no more. We caught enough to eat plentifully of until we got into the Capes of Delaware. Thus I saw that it was good to depend upon the Almighty, and to rely upon His eternal arm, which in a particular manner did preserve us safe to our desired port. Blessed be His great and glorious name, through Christ for ever."

When fifty years old, and he was beginning to feel the effects of his travelling in general ill-health and pain, he was, like Job, the victim of several accidents, that left him weak in body, ruined in prospects, and greatly distressed in soul. He was thrown from his horse and kicked in the eye, and his sight was for a while in danger. Three of the ships in which his goods were being conveyed were either wrecked or went down; and a new barn was burnt to the ground in a few minutes.

At the same time he himself was very ill with quinzy, and a little daughter lay at death's door. This did not prevent him sympathising with others, and a beautiful letter is preserved (from which I give an extract), which he wrote at this time to two young women who felt God's call to go and preach in the West Indies, but to whom the prospect of the voyage, and being alone amongst the godless sailors of the sailing ships of those days, was a very great source of dread.

"Dear maidens," he says, "I look upon it your cross is great, you being two innocent, chaste young women to give up your names to cross the sea, which I know is a great *cross* to a chaste woman, or man either, the seamen too generally being rude, dissolute people; so your *crown* will be great also. I have known that by keeping near to Christ, and His truth and power, there hath been a wonderful reformation divers times in several of those rude seamen; and some have been so far convinced as to be exceedingly kind, and to speak well of Friends and their conversation, when it has been coupled with the fear and wisdom of God. When I have gone to sea, I always found a religious and Christian concern upon me for the poor sailors, the good effects of which have been much more than I may speak of; but give this little hint for your encouragement and information."

Owing to the unexpected losses that he had met with by sea and land, he now found himself in debt and made strenuous efforts to clear off his liabilities and maintain his family. Many friends entrusted their merchandise to his care, and he mentions how on these voyages he reproved the sailors for their swearing and quarrelling, and lent and gave them several good books. He also tells how he set a sailor's shoulder which had been put out of joint. He seems to have all along suffered much from sea sickness, so that his occupation was anything but congenial; but the necessity of clearing himself of debt left him little choice. When unable to sail by reason of weather, and in the intervals between voyages, he continued his preaching visits, often going many hundred miles from home.

For some time he had felt it his duty to remonstrate with the legislators of Pennsylvania and the magistrates of Philadelphia, as to the excessive increase of Public Houses, and their not putting into execution the existing good and wholesome laws against vice and immorality, and mentions that he shunned Philadelphia, as, like Jonah, he was unwilling to deliver the message; but at length having to go there to attend a funeral, he was able to unburden his mind, and his faithful remonstrance was received with thankfulness by the better citizens.

He met with two severe accidents in the next four years:—he fell from a cart and his shoulder was dislocated

by the cart wheel going over him, and he was knocked down and badly injured by a tree that his men were felling. This last accident kept him in bed for three weeks, during which time he says, "I was at times favoured with a very comfortable sense of the presence of God, whose providence is over all His works; and as His love to me was great, so the love of His people was also. Many of them and of my neighbours came to see me, sympathising with me in my distress; but among them I had one of Job's comforters, who wickedly abused me in this low state. I can scarce forbear mentioning his name, having example for it in Holy Writ, but through the Lord's help I will put on charity."

As soon as he could get about, he again went to sea, this time as master of the *New Bristol Hope*. No certificate or examination of any sort seems to have been needful in those days; and his constant experience of sea life for over thirty years had no doubt qualified him for the position. He tells how he had religious meetings with the crew throughout the voyage, but could see little of any good effects from it, except a temporary diminution in the swearing. At Barbadoes he called on Colonel Worsley, the Governor, who offered him wine, but he told him he chiefly drank water. The Governor replied, "Water is certainly the best drink in the world," and told him he was a credit to his drink, as he looked as well or

better than most who drank wine. On his second voyage he mentions that he had hesitated to propose having meetings again lest his sailors should think it arose from his desire to hear himself preach; but he was greatly pleased when the second mate came and on behalf of the sailors requested a continuance of the meetings. He seems to have spoken very straightly to the sailors of their prevailing sins, and says they did not know the cross it was to him to speak so to them. On the return voyage they met with severe storms that much injured the cargo and rigging of the ship. He specially records thanks for the life of one of the young sailors being spared. This man had been pitched off the bowsprit at night, but providentially caught a rope thrown to him by the crew, and in spite of the storm was able to regain the ship. On his fourth voyage they encountered a tornado at Barbadoes, in which ten other vessels were driven ashore and totally lost, but he escaped by putting out to sea, only losing one of the ship's boats. On his fifth voyage she was again in the greatest peril at Anguilla, and during the sixth voyage only escaped from a tornado by a miracle.

He seems to have lost no opportunity by sea or land (and often was some weeks in port waiting for the cargo to be disposed of, or to take on a fresh cargo), to preach the Gospel. One of the lady passengers was converted during his seventh voyage in the *New Bristol Hope*

and he mentions that she joined the Friends and "afterwards suffered in divers respects for making profession with us."

A very severe winter froze the Delaware in 1732, and he was a long time on shore preaching at different places, as his ship was being overhauled and refitted. He mentions that Thomas Penn, a son of William Penn, and one of the proprietors of Pennsylvania, arrived at Philadelphia from England at this time.

When the frost broke up Thomas Chalkley took command of a new vessel, the *Barbadoes Packet*, which had been specially built for him. He records in his log the wonderful fact that he had three sailors from Whitehaven, whose names he gives, who during the whole voyage he never heard swear an oath, "which I thought worthy to stand on record, because it is so rare in seafaring men." After several voyages in this vessel, he was at length able to take her to London and there dispose of the ship and cargo, thus freeing himself from the burden of debt that had so long weighed him down. On nearing the Isle of Wight the best part of his crew had to hide themselves to prevent being "pressed" on board of the man of war that lay there. One lieutenant and his boat's crew were very persistent in hunting for the hidden sailors; and as Thomas Chalkley would not deny having more seamen on board than were visible, they made a very narrow search, "and

sweated and fretted, but could not find them. The lieutenant being civil I made him, when he went away, a small present; he wished me well; and so I carried my people safe up to London."

CHAPTER IV.

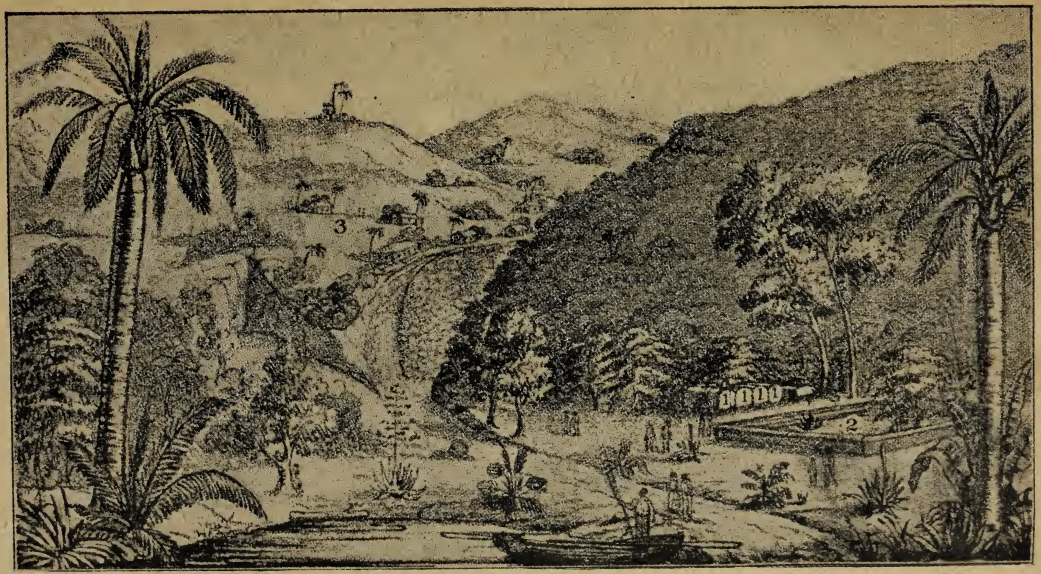
AFTER selling the vessel and paying off his creditors, Thomas Chalkley made for a short time a stay with his brother George at Edmonton, but suffered a good deal from asthma. He then spent nearly eight months in visiting the Meetings of Friends in England, especially those which he had not been at before, and seems to have been very warmly welcomed. But his heart was towards his home in Pennsylvania, and whilst English Friends were urging him to arrange for more meetings, he told them he felt "a fullstop in his mind" and would wait till he saw further. Just then a messenger arrived post haste to say his old vessel, the *Barbadoes Packet*, had been bought by a Friend, who was anxious for him to navigate her back to Philadelphia. To this he gladly consented, and with a good many Friends and some of his own kinsfolk as passengers, embarked on his last voyage as a ship-master. His wife and friends warmly welcomed him on his return, as they had been afraid from the serious accounts of his illness in London, where for three days his life was despaired of, that they would see him no more on earth.

For the next five years, in spite of his growing age and infirmities, he was almost constantly employed in travelling about from Virginia to the New England States in the service of the Gospel. When at home he seems to have been greatly in demand to attend funerals and weddings in the neighbourhood of Philadelphia. Funerals in those days seem to have attracted large crowds, not only of Friends, but of the outside public. and were utilized accordingly as a kind of revival service, at which there seems to have been rather more liberty that at the regular indoor Friends' meeting. He seems to have been accused by some of his contemporaries "of preparing his sermons," for he writes in one place, "I cannot be clear in my mind without saying that I did not, nor do I study what I preach to the people, nor did I, nor do I receive any pay or natural consideration for preaching; it being, I really believe, contrary to the doctrine of Christ and His apostles and disciples."

In 1741 he again felt a special call from God to visit the Virgin Isles. He seems to have had some presentiment that he might not be spared to return home, and so settled all his affairs and bade adieu to his wife and daughter, the only survivor of his twelve children.

He had been about a fortnight holding meetings from house to house with Friends and others on the island of Tortola when he was seized with malarial fever.

Though very poorly, he insisted on attending the First-day morning meeting, and spoke at considerable length, concluding his address with the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He was a little better the next day, but the fever returning with great violence, he became unconscious, and died on the following day. A large number of the inhabitants of the island attended his funeral. John Pickering, the governor of the island, had given a piece of ground as a burial place and built a Friends' Meeting House on the plot. One of the Tortola Quakers thus wrote to his friends in Philadelphia, "It is said in the Scriptures, that the righteous are taken away and no man layeth it to heart, but I hope it may be truly said this was not the case at this time; for Friends in general much lamented their great loss in being so soon deprived of so instructive a Friend and Elder, whose care over us was very great; and who by his loving and exemplary life, and tenderness to people of all ranks and professions, engaged the love and respect of most of the people in the island. We are fully assured that his labour among us was not in vain, and that many have felt the good effects of it. So that we believe some of the last words he expressed in public may justly be applied to him, and that he now enjoys a crown of righteousness."



ANCIENT BURIAL GROUND OF FRIENDS, TORTOLA.

Drawn on the spot by George Truman.

1 Graves of Thomas Chalkley, John Estaugh, John Cadwallader, and Mary Hunt.
2 Site of Meeting House. 3 Farm of Long Look.

Reproduced from block in the Friends' Intelligencer," vol. 60 (1903), p. 419.

Perhaps the chief lessons of Thomas Chalkley's life for to-day are his simple, unfailing confidence in God, sincere love for his fellow-men, and his belief in the principles of the Sermon on the Mount as working rules for this present life. We may imagine him as a large heavy man; who in spite of almost constant pain in his later years, from the many accidents and falls that he had sustained by sea and land, was of a pleasant cheerful disposition, and well supplied with anecdotes of his eventful experiences. Such a man would be likely to have and make many friends wherever he went. His *Journal* shows us how the Quaker ministers of this and the earlier period believed and studied their Bibles. Being far from a Friends' school, when he sent his little son and daughter to be taught, he writes explaining to the master that he wished them not to use "the compliment of the hat and courtesying," because he found "nothing like it in the Bible, but as I think the contrary." He begs that they may be taught "to say *Thee* and *Thou* and *Thy*, *and to speak it properly* (divers using it improperly), because it is all along used in the divine, inspired, holy writings." Whilst he leaves "the school learning" of his children to the master's judgment and recommends him not to spare the rod if they want correction, he says, "Although my care is great for my children's learning their books, yet it is much more so as to their learning true piety and virtue.

When my little daughter hath read her Testament through, I would have her go to writing, and George the same. Please to learn them the use of chapter and verse, that if any ask them where they are learning, they may tell." He opposed the vegetarians of his day, on the ground that Scripture evidently sanctioned the use of flesh meat; and if we look at any of his letters or writings we find them saturated with Scripture thought and expression. To some Friends who had settled outside the district guaranteed by the Indians to William Penn, he wrote a noble letter, claiming the exercise of justice and equity to the natives as being due from followers of Jesus Christ, and asking them to purchase and make clear their rights of settlement by proper agreement with those on whose lands they settled.

In the hurry and bustle of modern life, few could transact their business in the leisurely way that Thomas Chalkley performed his. Steam gives little opportunity nowadays to the masters of ships, when in port, to visit and hold meetings as he did; but we may learn much from his devoted life that is worth observing even in the 20th century, and we need to be equally ready to serve our Lord and Master when the opportunity does occur.

We may conclude this brief memoir with the contemporary hymn of Addison, that Thomas Chalkley, with

warm commendation, transcribed in his *Journal* as vividly representing his own experience.

"How are Thy servants blest, O Lord!
How sure is their defence!
Eternal wisdom is their guide,
Their help Omnipotence.

"In foreign realms, and lands remote,
Supported by Thy care,
Through burning climes I passed unhurt,
And breathed in tainted air.

"Thy mercy sweetened every soil,
Made very region please,
The hoary Alpine hills it warmed,
And smoothed the Tyrrhene seas.

"Think, O my soul! devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise.

"Confusion dwelt in every face
And fear in every heart,
When waves on waves, and gulfs on gulfs,
O'ercame the pilot's art.

"Yet then from all my griefs, O Lord!
Thy mercy set me free,
Whilst in the confidence of prayer,
My soul took hold on Thee.

"For though in dreadful whirls, we hung
High on the broken wave,
I knew Thou wert not slow to hear,
Nor impotent to save.

"The storm was laid, the winds retired
Obedient to Thy will.
The sea, that roared at Thy command,
At Thy command was still.

"In midst of dangers, fears, and death,
Thy goodness I'll adore;
And praise Thee for Thy mercies past,
And humbly hope for more.

"My life, if Thou preserv'st my life,
My sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to Thee."

JOSEPH TAYLOR.

Headley Brothers, 14, Bishopsgate Street Without, E.C.; and Ashford, Kent.

THE FIGHTING SAILOR TURNED PEACEABLE CHRISTIAN.

In the foregoing biographical sketch of THOMAS CHALKLEY, mention is made of **Thomas Lurting** and his vessel, the **Josiah.** Further particulars of the eventful career of **Captain Lurting** may be found in "**The Fighting Sailor turned Peaceable Christian,**" issued by the **Friends' Tract Association,** and sold by BRADLEY BROTHERS, at 3/0 per 100. Since 1710, when first issued, this account has been many times reprinted and it is worthy of a very wide circulation.

3 0112 072402834

NEW ISSUE.

In Small Octavo, 48pp. 2d. each.

The Lord's Supper.

BY ISAAC BROWN.

A Scriptural Argument for the non-necessity of the outward rite.

The Journal of George Fox.

Eighth Edition in Two Vols., 1,100 pages.
With Bibliography, Indexes, &c.
Price 5/- net.

With MAP to show positions of places visited, 6/6 net.
Map sold separately in case, 2/3 net.

REV. HUGH PRICE HUGHES, M.A., says:—"He who desires to understand the real history of the English people during the seventeenth, eighteenth, and nineteenth centuries should read most carefully three books: George Fox's Journal, John Wesley's Journal, and J. H. Newman's Apologia."

The Penns and Peningtons of the Seventeenth Century.

BY MARIA WEBB.

Second Edition, Illustrated, 343 pages.
Price 1/- net, in cloth.

London:
FRIENDS' TRACT ASSOCIATION,
Sold by Headley Bros.,
14, Bishopsgate Street Without, E.C.